is certainly not holy nor pious to conclude otherwise, than that a soul' endued with all virtue,, one or more, moves the world. — And as for the last thing urged by Plutarch, that before the world was made, the matter is said by Plato[a] to have been moved disorderly, we conceive, that that philosopher did therein only adhere to that vulgarly-received tradition, which was originally Mosaical, that the first beginning of the Cosmo-pceia was from a chaos, or matter confusedly moved, afterward brought into order. And now we think it plainly appears, that there is no strength at all in any of Plutarch's fore-mentioned allegations, nor any such monster to be found any where in Plato, as this substantial evil principle or god, a wicked soul or demon, unmade and self-existent from eternity, opposite and ini-rnicous to the good God, sharing the; empire and dominion of the world with him. Which opinion is really nothing else but the deifying of the devil, or prince of evil spirits, making him a corrival with God, and entitling him to a right of receiving Divine honour and worship.

And it is observable, that Plutarch himself confesseth this interpretation, which he makes of Plato, to be new and paradoxical, or an p^og. p;

invention **of his** Own: *Kal* <Sta*ro TrXetcrrotc 1012' rwv *airo* IlXarwvoc *VTrmavTiovcrOcti StofitvovirapctfivOidCy*

such as because it was contrary to the generally-received opinion of Platonists, himself thought to stand in need of some apology and defence. — To which purpose, therefore, he adds

again I Trpturov ovv TJV £)((*> Trspt rovrcov Stavotdv,

/cat *

[a] Tri Timaeo, cap. xiv. p. 527.